

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

MANIFESTATIONS AT MUNSON'S ROOMS.

Dear Munson—The following contains the description, by my son, of the phenomena as they occurred at your rooms, on the 4th and 6th inst., as nearly as the memory of my son is capable of giving them. That he has overestimated the facts, I do not believe—he may have forgotten to mention all. I feel, as my son states, to rest my hope of a future existence on what I have seen and read of this matter, and await, for a change of belief, for further developments. Like Dr. Hare, I confess it makes me feel to be more resigned to my fate. With sentiments of high esteem, I remain, etc.

U. N.

Friend Munson—I promised you on my return home, I would send you a brief statement of what occurred at your rooms, on the 4th and 6th instant—Foster medium. Suffer me, however, previous to making this statement, to say to you, that I visited New York almost wholly for the purpose of obtaining, were it possible, some tangible evidence of the soul's conscious future existence—in other words, its conscious self-existence—when the body is dead.

Death, a little over three years ago, entered our peaceful and happy family, and took from us a most attractive and lovely daughter, of nearly twenty-three years of age, single. A little over two months since, we were again visited by death, and another, married, and all the daughter we had, of about the same age with the first when she died, was taken from us and laid by the side of her sister, in the cold and silent grave. Here they both repose, and for aught I knew from the teachings of nature or the pulpit, this sleep was perpetual, deep and never to be disturbed. The truth is, that up to the time of my visit to you, I was the most profound skeptic; the removal by death, of these two (half of my children), the most lovely, confiding ones, at this peculiar and interesting period of their lives, was a blow that shook my mind to the last extremity. The loss of the first, had confined me in the State lunatic asylum for six months or more, and when about to resume business again, to lose the other, and all the daughter I had, without any sure or satisfactory evidence that the grave was not the common receptacle of both the affections and the body, bewildered me.

I appealed to nature, as I had done before, for an answer concerning my dear loving ones, and as usual she bade me look downward. I appealed to revelation, but as usual, the matter revealed was too remote for my senses, and too inexplicit for my faith. Where now, I asked myself, shall I appeal? I knew in Spiritualism others more learnedly skeptical than I was, had found tangible proof of the mind's immortality. If so, why could not I?

Dr. Hare I knew had published a work on the subject, and I was aware that on all subjects coming under his observation he was good authority. I obtained the work, and carefully read it. I believed Dr. Hare, yet I am so mentally constituted that on such new and strange phenomena, it required personal or ocular evidence, to lodge a satisfactory faith in my mind. My son, who accompanied me, will now relate what took place at your rooms, on the 4th and 6th inst., as we have named.

Dear Mr. Munson—My mother and I had been staying awhile on Long Island, when my father came to the city to accompany us home, at the time he alluded to. My father proposed to visit you, with me and my mother, and learn whatever we could of the truth of Spiritualism. We made an appointment with you and the medium, Mr. Foster, who had just returned from Havana, Cuba, to meet at your rooms, at 5 o'clock p. m.; we so met.

We did not expect at this interview to see the "Temple rent," or the cross in the heavens that Constantine saw, but whatever we might see we intended to keep to ourselves. We did not intend you to be put in possession of our names, nor were you, till they were revealed by the alphabet. We went to your place incog.; we came away, introduced by the raps.

In giving a description of the phenomena which passed before us while at the table, I write nought in *malice*, nor in anything *extenuate*. I intend to be brief and as exact, as my memory will allow.

We set ourselves down at a four feet table, with four legs and a small drawer. The legs were at a very respectable distance. The table would weigh perhaps ninety or one hundred pounds. The medium faced my father, and I faced my mother.

The medium held in his hand a lead pencil—there was paper on the table. He commenced by speaking of his visit to the Island, and that many had been converted to Spiritualism through his mediumship.

Our names were to be announced by the Spirits, or clairvoyance, or trance, or in some way or other aside from any agency of ours. There were a plenty of rappings, and the first question asked was, "Are there any Spirits present who wish to communicate?" There were three distinct raps, which we were told meant "yes." My father first took the alphabet, but not succeeding very satisfactorily, it was given to my mother, who made worse work of it than my father. The medium requested me to take it. The Spirit present rapped out her name, "Ada Hoyt," and her relation to us. She first rapped out "Ada," then "Hoyt." She rapped out my name, "Erner," and my

relation to her, "Erner, my brother." The medium remarked, he had seldom, if ever, witnessed such strong sympathy.

If in putting down the letter on which the rap came, I made a mistake, which I frequently did, I was told so by a quick rap. If it were correct, and I asked, "am I right?" then came three raps. In this way I got at my sister's name, and our relation to them.

The medium now addressed my sister Ada, by saying, "Ada, your parents want some physical test; will you raise this table?" The table rocked, and at one time, when a combined effort was made (we joining hands) the table rose clear from the floor. The raps seemed to be gratified, or indicated as much, that an opportunity had occurred to make this manifestation. The table began to tremble, and gradually uprose to the height of ten or twelve inches, and then with a gentle undulatory motion, it went down to its place again. This it did several times. "Now, Ada, will you take hold of your parent's and your brother's hand?" Soon after our hands were placed under the table, mine and my father's hand were taken hold of by another hand, feeling like that of a person about the size of my sisters.

Many times did this hand take hold of my pantaloons and the pantaloons of my father. My mother failed to get the hand, or her dress touched.

"Now, Ada, will you take this pencil and write?" The pencil was held perpendicularly by the medium in a circle made by his thumb and forefinger; the pencil did move, and marked the first branch of the letter A., but it seemed to be an effort too great, and the medium desisted.

"Now Ada, I want you and Mary,"—for my sister Mary's name had been given through the alphabet—"to take this piece of paper and write your names on it, in blue, or red, or whatever color you can extract from the atmosphere. Will you do it?" Rap, rap, rap. I took up the paper from off the floor when the signal came that the writing was accomplished. Sure enough, there were their names, and written in blue. This was done twice or more times.

Our time to leave had arrived, and we left by saying, if we staid over Monday, we should be pleased to make a second visit and learn more of this matter.

Monday, my father not having got ready to leave, he and I, (my mother was suffering too severely with the headache to go,) made another visit. We placed ourselves in nearly or quite the same position as at our first interview; as on the first, so now, there were abundance of rappings.

I began with the alphabet, as I did at our first sitting, to ascertain whom we were corresponding with. It proved to be my sister Ada; yet both my sisters were present. I commenced by asking a mental question—my mother requested me to ask it. The rappings soon told me that it was William McKelzie, an uncle of mine, who died many years ago, in Mexico, of Asiatic cholera.

The table at this sitting was raised clean and clear from the floor several times, by request; it rose once thirteen or four-

five inches I should judge, and was let down with an unobtrusive motion. The medium always addressed my spirit in a mild, sympathetic manner, and it appeared to me that this was one reason why they tried to do all in their power, to convey to us their present state and condition. It was "Do what you can, Ada, but do not exhaust your power."

The writing under the table of their names, was performed in blue ink as before. My clothes were handled, and once my pants pulled so closely that I did not know but I should have to go under the table.

Now came what I might call "an argument to the mass," or *argumentum ad hominem*. It was the one that worked conviction in my father's mind of the immortality of the soul, and the spiritual presence of our departed loved ones. I knew my father felt that the raps themselves, being involuntary, ought to satisfy the most skeptical, yet his mind is so constituted that it takes more evidence to satisfy him than what it does others.

It was, "Now, Ada, we want you to take this cap and this hat, my cap and my father's hat, and hand them, the one to your brother, the other to your father, will you?" Rep, rep, rep. Now the cap was handed to me, and the hat to my father; the articles were handled, they were not thrown. My father failed to hold his hat: it was as well as my cap, handled several times, but the power that raised them was suddenly, like electricity, suspended, and the hat fell before it could be taken hold of. After this my cap was seen at the back part of the room; but before we saw it, the medium wrote, "There, Erner, where is your cap now?" We looked, and behold, it had flown some how, unperceived, to the back of the medium, or nearly in that direction, some two feet, may be. I went and got it, placed it again under the table, and soon I looked and saw it at another place in the room: so it slipped about for some time. While the cap was being thrown about in this manner, I had my pants pulled, taken hold of, and so strong was the pull, it seemed as if I should have to go under the table: at this moment the medium caught the pencil and wrote, "It was I, Erner, that pulled you—Ada." I looked at the clock, and said "Father will not go." The medium arose from his seat, and I also arose from mine. At this moment my father reached his hat from under the table, saying, "Mr. Foster, why, my hat has been given me." It was most kindly handed to my father, and in the manner to be placed on the head. My father remarked, "This will do; I am satisfied."

I have omitted to mention one test at this sitting; my father did not place much faith in it, as he named it to me. There was a principle in psychometry, that if you irritate a part you will draw the magnet to that; *ubi irritatio ibi magnetus*. The test consisted in the slow development on the skin of the medium's arm, in a crimson color, of the initials of my sister Ada's name, "A. N." It was done by the request of the medium. The raps themselves, aside, and the handling of the hat and cap, my father thinks, transcend all phenomena of tricheters, clairvoyants, trance, or the "will power" of the medium, or any other power he is acquainted with or has ever read about. It was not the act of the medium, unless he is endowed with supernatural powers; it was not my act, and to tell us we were psychologized, is perfectly ridiculous. My father says, till more is known of the laws of the human mind, we had rather take his chances, in believing what the raps say of this matter, than what the objectors say. He believes it to have been "Spirit power," and not "will power." On this ground his hopes, while, of a future, self-existent existence.

Yours very respectfully, E. O. SMITH.

THE PHILOSOPHY OF THE SUCCESS OF ORTHODOXY.

By the success of orthodoxy, we mean nothing more nor less than the partial success it has attained; a sway confined mainly to the simpler class of minds, and the less intelligent portions of the people of Christendom. For it can not be denied, and is daily admitted by the most prominent orthodox divines, that skepticism and liberalism are, to a fearful extent, the characteristics of the bold, energetic and profound minds who lead and have led the literary and scientific worlds. The candid historian of the present age could almost write of the popular faith in the same terms as were applied to that of the Greeks and Romans. It is firmly believed by the people, upheld by the statesman, and despised by the learned and philosophical; nor is the reason of this a mystery. It is the peculiarity of all theories that strike the common mind successfully, that their first or fundamental propositions must be simple, no matter to how compli-

cated or unimportant proposition they may logically evolve. For only the learned will reason logically, and ever find fault by these almost consequences. Thus in astronomy the natural, vulgar idea of the relative motions of the earth and sun are simple, and readily received, viz.: that the earth stands still, and the sun moves around it. But what to him seems simple, appears to one who is acquainted with the relative size of the two bodies, and the phenomena of the planets and of the fixed stars, to involve measureless absurdities and confusion, and yielding to the *seductive* and *absurdum* which his greater knowledge compels him to make, he embraces the reverse of the popular theory. So in theology, the primary or fundamental propositions of orthodoxy (using that word in the sense of the popular belief), are so simple that a short creed will express them with elaborate fulness, while ponderous volumes have accumulated to express the inconsistent deductions and conflicting consequences drawn from them by their friends and enemies, and still the field is green and ready for the scythe.

While we deny, therefore, that orthodoxy has ever been, or ever will be, the religion of the learned and refined as a class, it still remains for us to determine why it has been, and is so extensively, the religion of the people; or rather since this would be a mere inquiry why the popular faith is the popular faith, it remains for us to inquire why the following notions are more generally received by the people than others, viz.:

1. The total depravity of man thus denying the possibility of virtue.
2. An endless hell for all but the orthodox.
3. One heaven for the orthodox, making heaven depend not on virtue, but belief.
4. The Godhood of Christ.
5. The vicarious atonement; and
6. The plenary inspiration of the Scriptures.

That the above theories have not been reasoned or proved into the popular mind, is evident from the two facts that reasoners and philosophers generally reject or distrust them, because contrary to reason; and those who embrace them, reject and distrust the faculty of reason, because its teachings are inconsistent with these doctrines. In every other respect, they listen and yield to reason.

What have they, then, on their side to compensate for the absence of reason? They must appeal to the feelings, the strongest of which in man are the aversion to pain, and the desire of pleasure. This they do in saying, happiness and torment, heaven and hell, are before you. But were a religion to hold out a billion of years of woe as a penalty, the prophet who should set up and preach such a religion would way the most tears, and hence popular theology must, in obedience to its own fears, be satisfied with nothing less than an endless hell of infinite torment.

But upon what is this endless hell or woe to depend? Upon virtue. The inherent justice of making happiness depend on goodness, and misery on vice, is so apparent, that it would not do to say plainly that heaven and hell do not depend upon them. Yet virtue is of so mixed a nature, existing somewhat in all men, and entirely in none, and upon its best all men being entitled to some reward, and deserving of some punishment, it would be impossible to threaten them with an endless hell, or an infinite heaven, in recompense for their virtues or vices, for none are infinitely and entirely virtuous or vicious. Hence, men generally would never rest satisfied under the tremendous possibility of hell, unless made perfectly certain that they, individually, would never be punished in it, which assurance they could never have while heaven and hell respectively depend upon the good or bad nature of the man, for some are wholly good or wholly bad.

In justice to our sense of right, punishment and reward must seem to depend on our good or evil deeds, and yet our comfort requires that they shall depend upon something, in view of which we can be well assured of our own safety, whoever else may be damned—which we can not be on our superior virtues. The principle of fear requires that the punishment must be infinite; and our characters are neither infinitely good nor evil. The orthodox theory is so framed as to carry water on both shoulders. It demands punishment as the consequence of sin. At the same time it says all mankind are equally sinful and deserving of punishment. But salvation depends on belief, which is something so certain that the believer can always feel an assurance of his own safety, and so it finds as to draw a perfect line between

those who are to be saved and those that are to be damned. True, it follows that if salvation depends on belief, damnation depends on unbelief and not on sin, but this is a consequence into which few will follow them. There was, perhaps, no better way of making heaven seem to depend on virtues, and hell to appear the punishment of sin, and yet to have the power to soothe the mind with the terrors of endless punishment, or seduce them with the promises of boundless bliss—than by making as orthodoxy has practically done, belief the only virtue, and unbelief the only sin, of which we are capable, or which can affect our welfare. Hence, instead of "Be good and be saved, be evil and be damned," Orthodoxy says, "Believe and be saved, doubt and be damned."

And here is the first and greatest secret of the success of orthodoxy, viz.: it appeals more strongly to the selfish hopes and fears of the unconverted man (not the sinner, for all are, in the orthodox eye, equally sinners before and after conversion) than any other faith can possibly do. Orthodoxy, or selfish and sensual religion (as we regard it), has the same predominance over philosophy and intellectual religion, as the sensual always has over the intellectual, and for the same reason, viz.: it appeals more strongly to man's love of pleasure, and aversion to pain. What forms the burden of all orthodox sermons is, "Secure your safety from hell. How? by a virtuous life? No; that will never gain you heaven, nor will your faults, follies or beating sins lose it. But lay 'hold on Christ'—that is, believe what we believe with reference to Christ, and make a public profession of your faith; i. e., join our Church, and be happy here and hereafter. If we question the truth of orthodox doctrines, we are told that questioning is sin—that our search for light is the instigation of doubt by the devil, and that reason is not to be trusted. Thus we surrender our reason to the bullyings of fear, and can be persuaded that every throb of the soul against the shackles imposed on it is sin. What wonder that a religion which appeals so strongly to our fears, should succeed with the vulgar, repel the refined, and incur the contempt of the learned—to further prove which will be the object of another number.

D.

PROGRESS.

FRIEND PARTISAN—You have probably by this time seen a report of the proceedings which transpired at Binghamton, on the occasion of the laying of the corner-stone of the State Inebriate Asylum.

These ceremonies were no doubt very interesting to the "Accepted Members," whose Grand Master presided thereat, and perhaps to others, who contemplated a splendid edifice crowning one of the hills of this spirited young city. The speaking was creditable to the occasion, and an honor to the speakers—severely logical, and directly to the point. The learned and venerable Dr. Francis first, and followed by the truly liberal, not to say *warlike*, Dr. Bellows, of both whom your city may be justly proud. Said Bellows did not "blow hot and cold" to suit the prejudice or conservatism of any man or party, in law, morals or philosophy. He is an intrepid innovator; and though boldly taking positions which throw him straight into the teeth and jaws of venerated judicial orthodoxy, and moral foginess, he wrings assenting nods from reverend heads, which, no thinks, had never nodded to such truths before. He uprooted the hitherto inhuman system of treating erring humanity, and prospectively instituted instead, a system springing from the principle, that nothing less than love to man can be love to God, and the legitimate fruit of which is, effort to redeem and restore, and not vindictively to punish. His address would, Sir, I most humbly suggest, grace the columns of even so radical a paper as the *Spiritual Telegraph*.

But, Sir, the feature of the whole affair, as it strikes me, is the principle that underlies this first institution of the kind in the world, to wit, that "inherently is a disease, hereditary or self-induced" is the language of Dr. B. and this is sanctioned by authority of the state! Thank to the God of Progress! I say the principle, for if the fact is admitted in this case, may it not prove the entering wedge to the laying in the dust the heavy-headed and world-wide institutions of *crime*, perpetuated well nigh to the opening of the twentieth century. That "wrong is crime," and must be visited with a "severe and adequate" punishment? "Inherently a disease?" Yes, to us with for now. Now, gentlemen, drive on, and help to make a perfect hospital for the

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TWENTY-SEVENTH SESSION

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the whole different parties over in the Anglican Church, some of whom in the inquiry that they require that the King's Council should be the Pope to render it impossible, and some again, as the right Protestant as to render the authority of both their rulers and their rulers. The length and regularity of the Anglican ritual caused much of the English and it brought forth much suffering the... to their party and learning. Its universal acceptance to its entire structure drove many members of the Church away from their parish and created a feeling of hostility to the national Church, which was not really brought out of the day. Nevertheless, in many lands, it is continuing a compilation of great and original contributions and it is the University of Cambridge and the University of Oxford of Protestant Church.

The American people have been asked to contribute to the public art of world—preserving and restoring them to participate in the united expression and understanding of the people. The first object is to take as a whole, the history—allowing no free and spontaneous expression. The second is Scotland, after the death of John Knox, passed on to the fall into decay, and the General Assembly about 1600 of the seventeenth century accepted the founding of the new Westminster Abbey, called "the Ministry for the people." The third is to be put in the hands of the people.

I am persuaded and hope for me in every case in the Church.
 The Preliminary, which is still in authority in the Southern Church,
 preserving the minds of the congregation, a knowledge of the doc-
 trine and manner of making the matter and method of prayer, the
 position and manner of posture, the manner and kind of
 singing and the mode of communicating the elements and other
 matters which are necessary to the work and spirit of the
 work. The Southern Preliminary has an advantage over the
 English one in not binding the minister to any particular
 or particular form of words. It also contains the following
 as a guide to the people in the use of the elements, and according to his gift. The only part of a church service
 to include all the people in any service whatever is that which
 relates to the singing of the Psalms. It is a privilege that
 where the congregation can sing, the Pastor is to be given
 out line by line, so that all may be enabled to join in it.
 I am persuaded that the people have been greatly
 benefited even among the people of the Southern Church, by the
 of the United States. I am persuaded that the right knowl-
 edge of prayer in any church is a great blessing. In such a case,
 where a devoted and sincere man is called, I am sure that
 the work will be done. I am sure that the work will be done.
 For my part, I do not think I can do any more for the
 cause of the Church.

NOTES OF THE MEMBERS OF REV. J. C. ...

N. F. WHITE, SPEAKING MEDIUM.

Mr. FARRINGTON:

After due permits are through your power, to say a few words in behalf of Mr. N. F. Winter, formerly of State N. I. - now residing near Kalamazoo in the State.

It will be remembered that Mr. W. has long been one of the best and warmest in the country, having in his hands the most valuable scriptural volumes by expression. He has however, been occupied to spend more outwardly, and in this respect has for some time, his thoughts are absorbed with the sacred literature. His presence is most pleasing, and I feel fully justified in saying that he is the most eloquent and convincing witness I have yet heard.

Mr. W. will now leave us on Sunday near about the 11th inst. and may be addressed at Long, N. I. by all who may desire his services.

Very truly yours,

1. *Journal of the American Medical Association*, 1997; 277: 1001-1005.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 16, 1858.

UNITARIAN BIGOTRY.

Under this head, we will give remarks in our issue of September 4, on some untruthful statements made in the *Christian Register*, the Unitarian organ, respecting the degenerating influence of Spiritualism on the human intellect, accompanied with various comments on Mrs. Hatch's lectures, and on "The Road to Spiritualism" by Dr. Hall. In the article referred to, we asked the conductors of the Unitarian organ to do us the justice of publishing "the *decided*" portion of Dr. Hall's book, and letting their readers judge of the fairness and character of the reviewer, and of the loyalty of their ecclesiastical and Unitarian organ to truth. But instead thereof, they publish an article in their issue of September 25, under the above title, and we trust they will excuse us for not following their example in giving to our readers a prejudiced statement of their remarks, but in making copious extracts, that our readers may have the means of forming their own conclusions. This course, we have reasons for believing, is just to the neighbors, and essential to that unrestricted culture and freedom of opinion which our times eminently demand. They say:

"Our ears are assailed by an animated cry arising on every side of us, at what is called the bigotry and illiberality of the Unitarians. It comes from the spiritualists, because some of us happened to say what many feel, that it is not a wholesome habit of mind to be engaged too much in prying into the matters of the Spirit-world; and because a vigorous correspondent questioned somewhat the claims put forth by Mrs. C. Hatch and her friends for high intellectual power and real spirituality. It comes from the friends of Mr. Colledge, on account of the criticisms which our journals have made upon his course, and upon the heavy charges which he has laid at the doors of Unitarianism, as tending to irreverence, doubt, and infidelity. It comes from journals which have discovered that certain books compiled by Mr. Cleveland and by Mr. Hillard contain more extracts from Unitarian authors than it is thought they are justly entitled to considering their small number compared with other religious communications. It comes from the *Boston Courier*, *New York Herald*, *Register*, *Times*, *Boston Recorder*, and *Gregory's*. Unitarian Bigotry is getting to be a common heading to newspaper articles. The shot comes from before and behind, from friend and foe."

The first impulse is to acknowledge the charge. General rumor must have some truth in it. What is in everybody's mouth, and on everybody's pen must have some real foundation. Who are we, that we should obstinately stand it against the judgment of the whole world? Tried by our peers, brought in guilty by an all but unanimous verdict pronounced by Spiritualism, Swedenborgism, and by some in our own communion inclining to Trinitarianism and Calvinism, we are more by the current organs of the sacerdotal theology, what can we do but bow our heads and confess that our sentence is right, and our condemnation just? Have we not been too severe, or harsh, or uncharitable of the feelings of others? May we not have fallen ourselves into the error which we have condemned in others around us? "To err is human." We do not confess, on more deliberate consideration, the justice at all of this hue and cry; we challenge the proofs. We are not conscious in our heart of hearts of the truth of the accusation which has been sprung up on us by a concerted signal, and has been so stoutly maintained. We can not allow that we are blind zealots, or that we are irrationally devoted to a party creed or denomination—for such are the dictionary definitions of bigotry. It is by no means fallacious that we are to give our suffrages to everybody, or confuse and sink all distinctions and landmarks in one general "mash of concession." This is not charity, is not love, any more than it is loyalty to truth or reverence for absolute rectitude. We will suggest to those who criticize us so hard, certain tests by which it we are tried and found wanting, we will yield the contest, and putting our hand to our mouth, and laying our mouth in the dust, will cry, "Unclean, unclean!"

If then, we are caught denying to those who profess to respect Christ as their master and teacher, and try to live accordingly, the name of Christian, then and there stamp us as bigots with an indelible mark. If we set ourselves up as the special favorites of heaven and elect of God and arrogate to ourselves any infallibility of opinion over others, let us be condemned as usurpers and tyrants, who have the spirit but we only the power, to wield again the terrors of the Inquisition. If we claim to be the chief heirs of hope hereafter, and that all who do not believe precisely according to our shibboleth of faith are in danger of everlasting exclusion from the presence of the Lord, however pure their lives may be, then score us down bigots in lurid capitals that all the world can read. If we wall up the blessed privileges and sanctities of our holy faith in narrower limits than the august Master marked out, and deny his table of widest fellowship, his title of discipleship, and the courtesies and charities of his blessed ministry of reconciliation to devout men, lovers of God, and lovers of mankind, and substitute for Jewish intolerance, an even narrower Christian communion; then, and not till then, let us fall from our noble position of liberal Christians, and be branded with this deep disgrace. If we are found to be growing sour and bitter, to be accusers of the brethren, and given to slander and abuse, ready to take up a charge of heresy, and bandy words of heaviest censure against whole

communities of believers, then the case is made out, and we will suffer a rebuke. But we do not think it right to assert that we are bigots, and we will not plead guilty to the bill of indictment, because we express one or two decided opinions on current topics, and if our lines when attacked, rise to continue to bear a preacher habitually who is expressing quite a different phase and color of doctrine from our own, and because by some not very intelligible cause, half a dozen Unitarian writers happened to get into a reading-book where only one or two Unitarian writers were called for. For the amount of proof is altogether disproportionate to the size of the accusation."

We are sorry to think that the Unitarians in New York, and their organ, are not invulnerable to the tests by which they propose to be tried. But we certainly do not object to our neighbor's expressing "decided opinions on current topics," or saying that Mrs. Hatch's lecture was "a prolonged school girl's essay." * * * vague, sentimental, and exceedingly weak." neither do we complain that their opinion is that the book by Dr. Hall, entitled "The Road to Spiritualism," is "a dreary composition" to them; neither that it seems to them "that those who make Spiritualism a hobby" degenerate in "intellectuality." But what we justly complain of is, that our neighbors thrust these "decided opinions" of their own on their readers, without quoting one word from Mrs. Hatch's lecture, neither from "The Road to Spiritualism," to verify the correctness of their "decided opinions;" neither a particle of evidence that Spiritualists degenerate in intellect. We were not complaining that our neighbors were not loyal to Christ, for Christ's sake they seem willing to deny father, mother, and to traduce their neighbors. But our complaint is of their want of loyalty to truth—to that free inquiry of which they boast—to simple justice to the neighbor. We complain of the unwillingness of our neighbors to quote anything from Dr. Hall's book, and thus give their readers the opportunity to judge of the value of their "decided opinions." It is these decidedly ecclesiastical opinions with which they stuff their readers and hearers, of which we complain. All we ask is, if they give these ecclesiastical opinions of Spiritualism, or of any book or lecture on the subject, that they quote sufficient for their readers to judge of the value of their judgment, whether it be honest and true, or simply a sectarian or ecclesiastical expression. It is to the people that we appeal. Your readers have had your "decided opinions," now please give them the facts. These alone can modify the force of what we have said. No potentate or Pope does more than give his decided opinion as truth or law, while he withholds from public scrutiny the basis or reason of that opinion.

THRONE OF DIVINE GRACE. IN FAR DISTANT SPACE.

During the delivery of a sermon in St. Patrick's Catholic Church, at Washington city, the speaker, Rev. Francis X. Boyle, made use of the following beautiful figure, in connection with the Atlantic Telegraph.

"What is it, after all, when compared with the instantaneous communication between the throne of Divine Grace and the heart of man? Offer up your silent petition for grace. It is transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away on the sinner's lips. Yet this telegraph, performing its saving functions ever since Christ died for us on Calvary, fills not the world with exultations and shouts of gladness, with illuminations and bonfires and booming of cannon. The reason is, one is the telegraph of this world, and may produce wonderful revolutions on earth; the other is the sweet communion between Christ and the Christian's soul, and will secure a glorious immortality in heaven."

"We clip the above from the *Walhalla Bearer*. It sounds well, but we confess we can not understand it. "Petitions for grace are transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away on the sinner's lips!" Yes, it certainly sounds beautiful, but what does it mean? Are we to understand that realms of unmeasured space intervene between us and the throne of Divine grace? But if it is so far distant in unmeasured space, can we be quite sure it is there at all? What are the evidences? Are they tangible to the natural senses? We find it quite difficult for some minds to realize that Spirits exist in our midst—even with innumerable and constantly recurring demonstrations. Does the preacher want us to understand that in unmeasured space, somewhere away off in the corner, there is a place—a *chambre*—with a *man*—a *despot*—sitting in it to receive and pronounce on human petitions? An embodied God at such indefinite and unmeasured distance is incomprehensible, and can not be worth much to our people. We recommend our clergy to petition that this throne be moved down a little, within *measurable* distance, that the people may see, feel, and comprehend something of it.

THE ANACALYSIS.

We have many inquiries by letter and otherwise, about the publication of this remarkable book by the learned Henry Hume. These inquiries generally relate to the character and size of the book, and the time when it will be ready for delivery.

As to the character of the work, we must refer for the fullest analysis to the letter from Dr. Weiss, published in this paper under date of Sept. 4th. We can furnish a few copies of this paper to those who may desire. As to the size and shape of the book, we have to say that it will be very much like our large quarto Bibles; as to the time when it will be published, we are sorry to say that we have not as yet received a sufficient number of subscriptions to warrant our undertaking it; but subscriptions are slowly coming in, and we still entertain hope to be successful, though we can not say when it will be ready for delivery, if ever. The fulfillment of our proposition to republish the work, is dependent on the zeal and enterprise of the friends of human knowledge. If a sufficient number send in their subscriptions for copies of the work, to warrant the undertaking, we shall proceed with it. It will require several months time to republish the work. No mere personal consideration could induce us to undertake an enterprise of this magnitude and responsibility; but we are very desirous that the work shall be republished by somebody. The facts are too numerous and too well supported, as well as too important, to be allowed to pass into oblivion. The facts which form the basis of *all languages* and *all religions*, are in this work brought to light; and if our language, or religion especially, is worth anything, its chief corner-stones—its basic facts—are worth preserving.

Some of the popular religionists of our own time, would undoubtedly be shy of the work—would speak evil of it—simply because they have not built on the true foundation; yet *their* superstructure, which has cost them a life-labor, is as dear to them as it would be were it true. Their life's labor is in it, notwithstanding it will ere long be burned up with other "wood, hay and stubble," and the sooner the better for them and for posterity. We think it best to have the Truth, even if it be not so popular as Error, nor pay so well.

The ANACALYSIS is too expensive a work to publish many more copies than are actually subscribed for, and therefore we hope that all persons who wish a copy of the book, will not delay sending in their subscriptions for it, to be paid for when delivered. Price \$12.

The ANACALYSIS is not a spiritual book, in the modern significance of the term; and we have not seen that any spiritual periodical has noticed it, or our proposition to republish it; but we are pleased that several of the secular papers have noticed it, and some of them have published Dr. Weiss's explanation of it entire. We are still hopeful of rejuvenating this great work, and to be enabled to transmit the treasure to posterity. *Help us to do so!*

Mr. Hume in Russia.

Late European journals represent that Mr. Hume, the medium, recently gave an exhibition of the Spirit phenomena that occur in his presence, before the Czar at St. Petersburg, and that the Czarina was so delighted that she gave him a diamond ring worth six hundred dollars. It is also said that he was offered six hundred dollars a night at St. Petersburg to give sittings, but that he refused, having promised the friends of his Russian wife that he would cease to sit any longer as a medium for Spirit-manifestations. We know not to what extent this report may be credited, but if it is true in its last statement, the career of Mr. Hume as a man of wonders, is perhaps at an end.

Popular Religion Gone to Seed.

C. H. Spurgeon has the crown! He has expressed the great idea at last. Here it is in all its terrific glory. The mother's affection crushed out of heaven, and total depravity runs riot. He says:

"But now your mother says, 'Now my son, it is changed. I can weep no more now, for I am glorified. I can pray no more for you now, for prayers are useless here. You are justly lost. You are damned, and I must say amen to your condemnation.'"

Think, reader, of that beautiful "change," that "glorified" state in which mothers can not weep and pray for their children! that total depravity (oh, how glorious!) in which mother's complacently administer fiery torments to their children! Then ask yourselves the sober question: Can this be so, or are these the ravings of madmen?

REV. JOHN PIERREPONT ON SPIRITUALISM.

It is a sensible, talented, and devout Christian, responded, last Sunday, to an invitation of the Spiritualists, to occupy their desk in the Twelfth Academy. We had written out a report of his previous discussion for publication, when the *Telegraph* came to us Monday morning, with the following report, which we publish in preference to our own, because it is tolerably full and fair, and because we love to give our neighbors credit for all the good things they do and say about our cause, as an offset for many untrue and unkind things they say, hoping their adverse proclivities may be overcome by good.

The Rev. Mr. Pierrepont said that he was not professionally a Spiritualist. He was not a medium in any form, speaking, writing, or by impression, that he knew of. He never had spoken, and he never expected to speak, in a trance. He had always endeavored to speak with his eyes open, and to understand what he said. They must not, therefore, expect anything superhuman from him—nothing of direct revelation. His first education had been for the bar, and he learned in his study of law that the best evidence that could be had was demanded to prove anything. He was brought up in the straightest sect of the orthodox. When he became of age, he took up the question of the Trinity and examined it as he would a question of law. After some years of investigation, he was obliged to accept the doctrine of the unity of the infinite, all-creating Spirit. He supposed that it would be very hard to shake that conviction now. Still his mind was open upon that subject, though he thought he could employ it better than in investigating it further. It had seemed becoming to him, as one interested in spiritual subjects, to look into Spiritualism. He had had rather abundant opportunities, and so far the result was that his mind was under a strong persuasion that this spiritual movement was of God, and that it formed a part of the great system of progression of which the whole visible creation bore witness. He believed in progression. He could nowhere find that God had ceased to work in the material creation, and he did not believe that he had ceased to work in the moral creation.

And in arriving at these conclusions, he had never found himself in a position where he was obliged to give up a single one of his convictions as a Unitarian Christian. Yet he supposed that when he came there, he shut himself out of the churches of his own denomination as a preacher. He did not see why this should be. He was pretty sure that in the late remarkable religious revival, at the close of four-fifths of the meetings, the good deacon who closed the meeting with prayer prayed that God might give his angels charge of the souls of those present while they slept. Was it not wonderful that the moment you began to give that deacon evidence that there were angels who really did watch over him, he would say, "O, I didn't mean that!" "Well, what did you mean, friend?" "Why, I have found something like that in the Bible." "But what objection can you have to receiving evidence that God's angels do watch over you in your sleep, and guard you from all harm?" "I don't know what it might come to; perhaps I might be brought to believe in Spiritualism." He came not there to argue in defense of Spiritualism as a sect, but he believed that we all had a spiritual nature, and it became us all to cultivate it. If he was wrong, this was his misfortune, not his fault. If that shut him out of the pulpit where he had preached, he had this comfort—that he was an old man, and should not have to suffer long.

Within a few years, there had been a series of phenomena of a strange, and, as it seemed to him, a spiritual nature—phenomena which it seemed to him, the philosophies of the world did not account for. We saw movements of ponderable bodies for which we could find no adequate and visible mechanical force. What moved those bodies? Audible sounds came to our ears unaccountable by acoustics. What produced them? We had the same testimony that they were real that we had that anything else was real—the testimony of our senses. The phenomena were undeniable; whence did they come? Whence, for instance, the rapping? Mr. Burr told us from the snapping of the toe-joints of the medium. But even he had given that up now. Others told us that it was electricity, but the most delicate electrometer failed to detect it. A table which he had previously examined, to be sure that there was no machinery attached to it, and no room under it, not even a collar, moved, no one touching it. He saw it move, no one touching it; no one near it. He saw it thrown over quicker than any two or three of the circle could have thrown it over; no one touching it all the while. The question arose: What did this? Electricity? There was no electric spark, no electric explosion. Galvanism? There was no galvanic battery. A very delicate electrometer showed no movement. Had it been electricity, it would have torn the electrometer to fragments.

Here were phenomena as indisputable as the sunshine to-day—phenomena to which tens of thousands of intelligent men and women were ready to give their testimony—the testimony of any two of whom would send him or anybody else to the gallows. True, some people said this was not so. One Professor of Greek said that it was a stupendous delusion. But it was a well-settled principle of law that positive evidence controlled negative. The fundamental dogma of Spiritualism was that Spirits who have once lived in the flesh, do in their spiritual state manifest themselves to us; that the Spirits of those who had left us could commune with us in some way. The Spiritualist held that they could and did; the anti-Spiritualist that they could not and did not, and had a right to call upon the Spiritualist to prove his position. The burden of proof rested upon the Spiritualist. The Spiritualist proved the existence of these facts; he could not refer them to any other cause than a spiritual one; if anybody else could they must. If anybody deemed that the cause was spiritual, let them explain it by some other, or hold his peace. A spiritual cause was adequate; none other had been found. They saw the creation, an infinite material result, and argued from it an infinite creator Spirit. And so, too, from these finite material results they argued by the same process, the existence of a finite spiritual cause. If an infinite Spirit could move an infinite universe, why could not a finite Spirit move a chair or a table? Indeed, how did we move our own hands, except by our Spirits? They had only to prove that the thing was done, not how it was done. No man could tell how anything was done; none of us can tell how we raise our arm.

He thought Spiritualism a fixed fact, and that the world had got one spiritual power, of which it had but little advantage thus far. The world was far too material, too much governed by material calculations for material interests. The race must be advanced spiritually; the kingdom of Heaven, for which we pray, must come on earth a spiritual kingdom. Let no man or woman be afraid to investigate Spiritualism, thinking that he or she may thereby lose some other truth. All truth is in harmony with all other truth. Let love cast out fear. Men might lose socially by adopting the belief. He remarked that, when he gave

up the Trinity, they told him, "Why it will shut you out of ninety-nine out of every hundred pulpits in the country." He had only to answer them that he did not believe it. He used to tell the rum-sellers that as long as he believed their business a bad one, he must tell them so, and if they did not wait at their houses, he must stay at home. If they could not have both the higher and the lower life, let them take the higher. God would not see the righteous forsaken.

Dedworth's Hall, last Sunday, was crowded morning and evening, and so great was the interest manifested in Mr. Pierrepont's discourses, that he will remain for another Sabbath.

Miss Libbie Higgins, who enlivened the Utica Convention with her songs, was present, and closed the exercises, morning and evening, singing in her usual happy style.

The Walthalla Banner.

Our former correspondent, Mr. Joel H. Clayton, has become the editor of this journal, published weekly at Walthalla, Pickens District, S. C., at \$1 per annum. It is devoted mainly to the current news and literature of the day, is liberal and unsectarian in its tone, often presenting spiritualistic articles, and the compositions of well known writers of a progressive and reformatory tendency. We wish the editor success in all his judicious efforts to do good and promote truth.

Hopedale Property.

Some two years ago, a change occurred in the proprietary tenures of the Hopedale Community, by which most of the landed property reverted back into the hands of Mr. E. D. Draper, its former owner. We see by the *Practical Christian* of Oct. 2, that Mr. Draper has now offered this land for sale in small parcels, for homesteads, to persons who sympathize with the fundamental objects of the Hopedale Community.

The same number of the *Practical Christian* from which we obtain the foregoing, contains the constitution of the Harmonical Colony Association, a convention of which, it will be recollected, was held at Worcester a few weeks ago.

Is it a Proper Question?

A correspondent (T. W.) writes us from Fortville, Rock Co., Wisconsin, stating a fact, which he had previously learned from an advertisement, that a person of his family name had lately died in Ireland, leaving a large amount of property for which there were probably some heirs in the United States; and he wants to know whether the Spirits, through any medium, can inform him whether the deceased in Ireland (whence his family emigrated more than a hundred years ago,) was a connection of his in any manner which would make him an heir. He moreover seems in doubt whether it is really proper to ask such questions of Spirits, and wishes to be satisfied on that point.

As questions of this nature are still very frequently addressed to us, notwithstanding we have in times past given our views as to their pertinency, we will here answer again, that in our opinion, the only object which orderly spirits can have in communicating with mortals is to benefit their souls or their physical health, having nothing to do with their external, pecuniary, or other selfish interests excepting, perhaps, as these may be, in rare cases, subordinately connected with the former objects. As a matter of fact we have never known any good, but frequently have known positive evil, to grow out of efforts to get from Spirits and clairvoyants, information relating to personal and external interests, and we would seriously advise all persons to abstain from such efforts.

Glenns Falls Institute.

Mr. Jason F. Walker, (the gentleman who presided at the late Utica Convention,) has opened a school, under the above title, for the education of children and youth of both sexes. The object of the Principal in the plans which he has adopted, is to "secure a thorough and wise development of both body and mind"—the first by means of "healthy food, calisthenics, gymnastics, and reasonable out-door exercise," and the latter by means of "mathematics, natural and moral sciences, languages, music, drawing and painting."

The price of board in the Principal's family, and tuition in English branches, will be \$3.50 per week, payable one half term in advance. For instruction in Ancient or Modern Languages, \$3 per term will be added. Music (including use of instrument) \$12 per term.

The Convention Report.

We had hoped to give this week, Mr. Newton's address to the Utica Convention, which we were obliged to omit from the serial order in consequence of not being furnished with the copy in time. The copy had not come to hand when our present number was made up, but we hope to give it next week. After the report of the regular proceedings, the *Journal* of which we give this week, we shall publish several letters and essays, by distinguished Spiritualists and reformers, sent to the Convention in substitution for the personal presence of their authors. The full report of the Convention's matters, therefore, can not be given in less than two of our following numbers. If it does not extend to the third,

Sympathy for the Indians.

On the 24th ult., a meeting of the friends of the North American Indians was held in Troy, N. Y. Mr. John Benson made a statement of the objects of the Indian Aid Association (the essential points of which have been before frequently stated in our columns), and the Rev. Dr. Roman came forward, at the call of the audience, and addressed the meeting. He prefaced his remarks by a series of resolutions, to the effect that the Indians are a noble race of men; that they are as susceptible of moral and religious cultivation as the other tribes of men; that we have done more for exterminating them than for teaching them; that our government may well afford to be magnanimous to the remnants of the Indian tribes, and that we are bound as a nation to try the full strength of word, before we further resort to the sad alternative of military power to teach them to respect the rights of others; that the remnants of the warring tribes might be saved by the intervention of a wise and humane government; that an army is more needed upon our frontiers to educate the unprincipled and lawless whites, and restrain them from depredations upon the Indians, than to restrain the latter from unprovoked hostilities upon the former. Those who were present at the meeting say that Dr. Roman discoursed the "platform" laid down, in a clear, vigorous and very able speech of more than an hour, in which he urged the claims of the Indians to humane and Christian consideration.

We learn from Mr. Benson, in a recent personal interview, that an increased interest is being taken in the affairs of the Indians by philanthropists, and that several eminent clergymen and other influential persons have lately enlisted in their cause.

Comparative Progress in the Centuries.

Some statisticians have raked up the fact, of which we find public statements, that "during the seventeenth century, the patents granted for inventions in England were 250; in the next hundred years they amounted to 2,500, and in the first fifty years of the present century they had exceeded 250,000." Remarkable as is this comparative statement, it is only one among thousands of evidence that general human mentality has been immensely and miraculously revived during the last hundred years, within which period have flashed out, as from the deep night of previous ages, all the great sciences, arts and improvements which constitute the chief glory of this age. It would be difficult, we think, to account for this sudden lighting up of intellectual fires without having recourse to some hypothesis of a change and increased efficacy in the spiritual dynamics which have acted from the unseen world, upon the minds of men here below. Shall we be obliged, after all, to accept in full the statement of Swedenborg as to the "last judgment," which occurred in the "World of Spirits" (intermediate state) in the year 1757, whereby the cloud of previous spiritual spheres, which had been gradually formed between this world and heaven, obstructing inspirations, was cleared away, and the light of heaven again permitted to descend to the world in greater purity?

Swedenborgianism in the English Church.

An English correspondent writing to the *Spiritual Telegraph*, published in this city, states as among the signs in the external world, that there appeared recently, in one of the journals of the Established Church, an advertisement for a curate who was a reader of the writings of Swedenborg, who was wanted to take charge of a particular parish. A curate answering the description was found, and was duly inducted into his office, and no further notice was taken of the matter.

BORN INTO THE SPIRIT-WORLD.

Passed from earth to Spirit-land, on Tuesday, September 2, after a brief but distressing illness, Mrs. Maria Noble, wife of Dr. A. E. Noble, of Port Huron, Michigan.

With a serene calmness and resignation, she bore her bodily sufferings, sustained by an unwavering faith in God, and the ministrations of his angels. She was a member, in full fellowship, of the Methodist Church, yet for some years had been an ardent believer in the facts and philosophy of Spirit-communication; and in the light and strength of these truths, death was to her a pleasant opening of the doors that lead to that beautiful moralized land—the homes of the angels. She objected to having any of the orthodox clergy attend her funeral, considering their *deeds* neither fit for life nor death. Mrs. Noble was *redeemed* by Nature with superior mental and moral qualities of mind. *True* *angel*, as well as *earthly* and *earthly*, she was universally beloved by a *wide* *circle* of acquaintances and friends. In short, those who knew her the most intimately, prized and loved her the most *devotedly*. She *did not* *die*, but has *passed*, conscious and immortalized, to her *angelic* *abode*. Both her life and departure were eloquent *arguments* in defense of Spiritualism. We will not say to her, "Good night," but in that better time bid her "Good morning!"

PROGRESS AND REFORM.

In order to confine myself to the necessary limits in the following article, I have given results chiefly, without attempting to do more than indicate the process of reasoning from which they are derived. This, however, is of less consequence, as I believe that my positions are nearly, or quite, all in agreement with the advanced philosophy of the day. If I succeed in throwing a gleam of light, however faint, on this difficult question, or induce a train of thought in others that may aid in its elucidation, my object will be attained.

It is a law of the universe, that all forms of being must be developed, and progress from the simplest and lowest germs, to the higher and more perfect condition. This law of progress and development extends to our future existence, and is eternal. Thus our present life may be viewed as the first step or round in the ladder of spiritual progression. We find it subject to the influence of two opposing conditions, that is, pleasure or good, and pain or evil, which are relative and sometimes convertible terms.

Good and evil are evidently conditions, not principles, and derive their quality from their action and consequences. Evil may be defined in general, as any action, event, circumstance, or condition, tending to produce pain or unhappiness, either to ourselves or others, by its present action, or by its antagonism to those principles of purity and harmony, on which human progress depends. Moral evil is the result of inharmonious relations in the exercise of our passions or affectional nature, thus becoming antagonistic to human development in its orderly progress toward infinite good.

All things in this life are subject to this general law, containing within themselves the elements of good and evil, or pleasure and pain, as they are more or less in harmony with the general system. Man is thus placed, subject to these conflicting conditions, as a necessary law of his rudimentary state, for the unfolding and development of his powers and faculties. By its discipline he is trained to a better knowledge of purity and good, and thus fitted for a much higher and happier condition of intellectual and moral life than he could otherwise attain.

The action of physical life and necessities, the avoidance of that which is injurious, and the acquirement of that which is beneficial or agreeable to his organization, impel man to industry, and to the exercise of his intellectual faculties—lead him to explore nature through all her departments, in search of that which is to relieve his wants and distress, or gratify his tastes and desires. His wants and necessities have made man lord of creation.

As a moral being, happiness is the end of his existence. He is a free agent to this extent, that having reason for his guide, he can will to deny himself present gratification or advantage for his own or the general good in the future, or for principles affecting the well-being of the race. He is thus taught self-government and the cultivation of an unselfish nature. Belief and desire being the motives to action, he is free to cultivate the desire for good when we are made sensible that it is the true and only road to happiness. Our will or desire, then, become the impelling cause in that direction, and we are thus taught that it is chiefly in the exercise of our affectional nature, in our relations to the universe and to each other, we are to look for happiness. Justice and love, pity, charity and toleration, arise from this system, and we may thus reconcile the existence of pain and evil, with the attributes of an all-powerful and beneficent Deity.

Though pain and evil seem to be an essential condition of the present constitution of the world, we can conceive of a time in its future progress, when that condition may be entirely removed; but all that we can now hope for, or expect, is to diminish its influence to such degree that it may no longer have power to crush the Spirit and cause humanity to retrograde—that all may have an equal chance for moral, intellectual, and physical development.

It is evident that the human race, as a whole, has been improving from the first dawning of history, and is now moving in the path of progress with a pace accelerated by the accumulated experience of past ages. The triumphs of modern science, its giving man the control of the powers of nature, which by the skillful application of machinery are made to labor for him in agriculture, and every other department of industry, have made the necessities and comforts of life both cheap and abundant. The effect of this would have been to remove at once much of

the misery and privation in which the laboring classes exist in some countries otherwise highly developed; but it has been in a great measure counteracted by the tendency of population to increase in proportion to the means of subsistence. This tendency must always be an embarrassing element in any plan of social reform, looking chiefly to physical amelioration. Neither can any such plan be successful, without first preparing the human mind by intellectual and moral culture.

The human mind has outgrown the old theological systems, with their incomprehensible and contradictory dogmas. We see this in the want of influence of orthodox religion on the conduct and actions of men. Doubtful and uncertain of the shadowy future, which they have been taught to believe in, and without any reasonable and satisfactory guide in life, they turn to the pursuit of material pleasures and objects as the chief, if not the only good, trusting blindly to chance, destiny, or some vague idea of repentance and atonement at the end of their career.

The great want has arisen, of a reasonable, natural system, in accordance with the desires, aspirations and intuition of humanity. This want is now being answered by such a system, easily understood, and presenting natural and tangible inducements to action; and it is in connection with this movement that we must unite our efforts for the improvement of the race.

All reform, to be useful or successful, must be the gradual result of increasing knowledge, virtue and purity. Let the friends of humanity, then, unite on the single object of disseminating the knowledge of the true objects of life. Teach man his true relations to the universe and Deity, that this life is but the portal or entrance to a higher condition of being; that he is destined to an immortal existence in the future, the end of which is happiness; that the harmonious development of his being is the true road to happiness, and that from the effects of crime, selfishness and impurity, there is no escape. Let this system become the ruling idea of the thinking and well-informed classes, and its influence will soon extend to the unthinking, ignorant and mischievous—thus contracting the sphere of evil, and preparing the way for social reform.

All history teaches that religious ideas have been all-powerful in developing the energies and forming the character and institutions of mankind. It is from their source in intuition that they derive their force and vitality; it is the office of religion, with the aid of reason, to lead man from the material to the spiritual—from earth to Deity.

Rude and barbarous races are not receptive of a spiritualized religion. The efforts of missionaries to teach Christianity to the negro tribes of Africa have been entirely abortive, while Mohammedanism, more sensual, has been highly successful with them.

Modern Spiritualism, as suited to an advanced condition of the race, has been given us in answer to the aspirations of millions of human beings, who, unable to find either in nature or reason, sufficient evidence of a future state of existence, and doubtful of all former revelation as of any authority or power, were thus without faith or hope beyond the present. To such as these it has indeed been a revelation, bringing hope and happiness, where despair and doubt of the love and justice of Deity formerly held full sway. The fact that the spirits of men are immortal and that they have returned to communicate this truth to us, with the light of nature and reason as sufficient for us to lead to virtue and happiness—to the great First Cause, in whom we now recognize a kind and beneficent Father, whose perfectness we ought to imitate. Let us guard this new found treasure with vigilance, lest, like former revelations, it become perverted, and in stead of light and truth, prove a fertile source of error and wrong.

It is evident that spiritualism has already suffered, and the friends of truth been discouraged and made ashamed by the admitting of every shade of fanaticism to slip into robes on the swelling wave of its success. Free Love, the vile offspring of a perverted imagination and an inflated heart, let them show in their morbid forms of organization and creeds insist on fellowship with all that was an experience and the general consent of mankind declare to be vile and harmful, reflect on the certain consequences that must follow this compromise with folly and impurity.

It is not the mission of Spiritualism to weaken or remove all distinction between virtue and vice, but to aid us in the great contest of life, to overcome evil with good, and with the aid of reason, lead us from the tyranny of our passions and animal propensities to a higher and better life, and aspirations for a nearer approach to the infinite world of good and happiness.

GALVESTON, TEXAS, Sept. 15, 1874.

SPIRITUALISTS AND CONVENTIONS.

Mr. Horton—In noticing H's answer to my strictures on his former article, I shall be as brief as possible, and endeavor not to encumber your columns with useless matter. I am happy to see that your correspondent has even slightly modified his rather dogmatic assumptions, and is willing to admit that the moral condition of the race may be at least ameliorated.

He avows himself willing that Spiritualists should meet in free Conventions, but still thinks that such action on their part will result in injury to the cause; but instead of showing in what way Spiritualism will sustain damage, he proceeds to attack certain things which are or may be discussed in such meetings. Now, I do not wish to be understood as meaning, when I advocate the participation of Spiritualists in Conventions, that they must assist in promoting every scheme for human redemption which may be offered, either ancient or modern, for I think that there is quite as much to be gained in some instances in tearing down as in building up, in opposing as in sustaining. But before going farther, I will attend to the only paragraph in which he has manifested any inclination to combat my position. He says: "I confess that I do not understand what your correspondent means when he speaks of the danger of Spiritualism becoming sectarian. Spiritualism is a great Fact—a Philosophy—a Truth—now seeking expansion and development. There can be no sectarianism connected with it in any way." How H can make such an assertion in the face of the experience of the past, which all goes to show that such has not been the case with all former developments claiming a spiritual origin, is entirely beyond my comprehension. Now, no one pretends to deny that the spiritual manifestations and communications of Christ's time, so far as the records present the history of them, are much the same as the modern developments; and how has it resulted with them? Is there no sectarianism connected with the "great Fact" which they claimed to establish? Has it no churches—no priesthood—no denominational character? I am well aware that a zealous defender of the use of the Bible in the public schools, in an article in the *Dispatch*, which was noticed, and, I believe, quoted in the *Telegraph*, endeavored to show that the Bible was not sectarian, a task which, in my humble opinion, he failed entirely of doing. He argues that although there may be a number of sects whose creeds and theories are sectarian, their concurrence in the fundamental principles and teachings of the Bible, and their acceptance of it as the basic and authority on which they build their creed, shows plainly that it is not sectarian. A very profound conclusion, indeed, that because the scattered and fragmentary factions of a sect, while discussing about minor affairs, acknowledge their common origin and the principal features of the source from which they spring—the great fact which is now broken up—make that sect or the Bible any less sectarian; and, moreover, the Bible is not accepted but by a comparatively small portion of the race, and certain beliefs, ceremonies and actions obligatory on many of our pains and penalties. Now, I ask, is not this sectarianism, even if it is not, has not sectarianism of the most rampant kind resulted from all attempts to extend its influence? and what is there to prevent Spiritualism from traveling in the same channel? Indeed, have not sects been already formed, who are striving to drive others from platforms and arrogate to themselves the exclusive intercourse not only with the Spirits of men, but with God himself? It may not be that the next sect of Spirit-intercourse is sectarian; but that does not prove the possibility of Spirit-intercourse learning, so it does not guarantee that no priesthood will ever arise to urge their claims to a holiness and a superior sanctity, on the strength of the truths of spiritualism. Far from it, when in seeming anticipation of such a state of things, there has already appeared numerous publications which, though claiming a purely spiritual origin, are little else than a reflex of the pre-conceived opinions of the writers, while others are manifesting their inclinations to sectarianism by counselling Spiritualists to hold themselves aloof from the various movements for fear of bringing condemnation and censure upon the cause. In my opinion, the meeting of Spiritualists with others in Conventions goes to disprove my one wish to be blessed with candor and common sense, of the fact that Spiritualism is responsible for everything of a reactionary or revolutionary character, from the fact that that practical Spiritualists may state and defend their views, and present them to the world, solely on the merit they possess. In Spiritualism

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